



As-Sawaa'iq as-Salafiyyah al-Mursalah 'Alal-Afkaar al-Qutubiyyah al-Mudammirah

Part 4: The Creed of Imaam al-Albaani on Kufr is That of Shaikh ul-Islam Ibn Taymiyyah and Muhammad bin Nasr al-Marwazee

In Defence of the Creed of Imaam al-Albaani From the Neo-Qutubic Assault

"Inshaa'allaah, the days will pass the true realities will become apparent, and the true and bitter reality of those people (who make the accusation of Irjaa') will become clear to all the people, and Allaah will surely give them a severe humiliation". Abu Islaam, Student of Imaam al-Albaani.

O Sunni, that which most aptly describes the realities of the da'wah today is:

In his personal letter sent to Shaikh Abdul-Azeez Aal ash-Shaikh, Mufti of Saudi Arabia and head of the Permanent Committee, shortly after the issuing of the verdict concerning Shaikh Ali Hasan's two books on the subject of takfir and ruling by other than what Allaah has revealed, Shaikh Sa'd al-Hussain stated, "As for these brothers (the Jordanian Mashaayikh), I have known them for around fifteen years... and they by Allaah, are the best of those I know - I do not say in Jordan alone - but in the whole of Shaam, in terms of knowledge, manhaj (methodology) and da'wah (calling to Allaah)... **As for this doubt of Irjaa' which Shaytaan has placed upon the tongues of their opponents, then they (the opponents) have only made this accusation against them because they are calling to the Manhaj of Nubuwwah (Prophetic Methodology), the manhaj that opposes the ways and methods of the Takfeeris (takfeeriyyoon) such as the likes of Sayyid Qutb, Hasan at-Turaabi and others amongst the biased partisans and political activists...**" (Refer to "Rihlati ilaa Bilaad ul-Haramayn")

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Foreword

All Praise is due to Allaah, we praise Him, seek His aid and His Forgiveness. We seek refuge in Allaah from the evils of our souls and the evils of our actions. Whomsoever Allaah guides there is none to misguide and whomsoever Allaah misguides there is none to guide. I bear witness that there is none worthy of worship except Allaah, alone, without any partners and I bear witness that Muhammad is His servant and messenger.

O you who believe! Fear Allaah as He should be feared, and die not except in a state of Islaam (as Muslims) with complete submission to Allaah. (Aali Imraan 3:103)

O mankind! Be dutiful to your Lord, Who created you from a single person (Adam), and from him (Adam) He created his wife [Hawwa (Eve)], and from them both He created many men and women and fear Allaah through Whom you demand your mutual (rights), and (do not cut the relations of) the wombs (kinship). Surely, Allaah is Ever an All-Watcher over you. (An-Nisaa 4:1)

O you who believe! Keep your duty to Allaah and fear Him, and speak (always) the truth. He will direct you to do righteous good deeds and will forgive you your sins. And whosoever obeys Allaah and His Messenger (sallallaahu alaihi wasallam) he has indeed achieved a great achievement (i.e. he will be saved from the Hell-fire and made to enter Paradise). (Al-Ahzaab 33:70-71)

To proceed, verily the best speech is the Book of Allaah and the best of guidance is the guidance of Muhammad (sallallaahu alaihi wasallam). And the worst of affairs are the newly invented matters, every newly-invented matter is an innovation, every innovation is misguidance and all misguidance is in the Hellfire.

Introduction

In his personal letter sent to Shaikh Abdul-Azeez Aal ash-Shaikh, Mufti of Saudi Arabia and head of the Permanent Committee, shortly after the issuing of the verdict concerning Shaikh Ali Hasan's two books on the subject of takfir and ruling by other than what Allaah has revealed, Shaikh Sa'd al-Hussain stated, **"As for these brothers (the Jordanian Mashaayikh), I have known them for around fifteen years... and they by Allaah, are the best of those I know - I do not say in Jordan alone - but in the whole of Shaam, in terms of knowledge, manhaj (methodology) and da'wah (calling to Allaah)¹... As for this doubt of Irjaa' which Shaytaan has placed upon the tongues of their opponents, then they (the opponents) have only made this accusation against them because they are calling to the Manhaj of Nubuwwah (Prophetic Methodology), the manhaj that opposes the ways and methods of the Takfeeris (takfeeriyoon) such as the likes of Sayyid Qutb, Hasan at-Turaabi and others amongst the biased partisans and political activists..."** (Refer to "Rihlati Ilaa Bilaad ul-Haramayn")

You should know, O Sunni, that what has been stated by Shaikh Sa'd al-Hussain is a pertinent and most appropriate and highly accurate description of the actual state of affairs today, and of the affairs of the Salafi Da'wah today and of the affairs of the "Khaarijiyyah Asriyyah", the Khawaarij of the Era. And know that another most pertinent and appropriate statement is:

"All the Ahl ul-Ahwaa are united upon the hatred of Imaam al-Albaani and his manhaj (even though they may outwardly portray otherwise) and all of the Ahl ul-Ahwaa are united upon the manhaj of Sayyid Qutb (even though they may outwardly portray otherwise)."

Remember, this well O Sunni, and many things will become as clear as daylight to you. In fact, if you understand this well and keep it in the back of your mind, much of the fitnah of today will be put in its proper context, and then you will see where the beautifiers of speech, the straying wanderers, those adulterated in their manhaj and who have only one concern, to busy the Ummah with takfir and haakimiyyah, you will then see where they stand and where they fit in.

Recently, a 112 page document emerged which passed itself off as a "Decisive Refutation of SalafiPublications.Com" and which comprised attempts to prove that Imaam al-Albaani shares with the Extremist Murji'ah in his views on Imaan and Takfir. The article was written by someone from Canada called Abu Huthayfah Yusuf al-Kanadie, and is actually centred around two individuals, Imaam al-Albaani and Shaikh Khaalid al-Anbari and attempts to ascribe Extremist Irjaa' to them both. The main bulk of the article is based around refuting the statements of Imaam al-Albaani – based upon some of his statements that occurred on cassette – and also refuting the clarifications of Khaalid al-Anbaree in his reply to the

¹ And at the same time we do not claim anyone is infallible after the Prophet (sallallaahu alaihi wasallam), rather everyone can err and can also be correct...

Permanent Committee, after their verdict concerning his book. The contents of the article can be summarised as follows:

- 1) Proving that Imaam al-Albaani does not hold that kufr can occur by actions
- 2) Proving that Imaam al-Albaani considers Imaan to be Tasdeeq
- 3) Proving that Khalid al-Anbari is an Extreme Murji'
- 4) Proving that Khalid al-Anbari twists and lies and distorts the sayings of the scholars
- 5) Proving that the verse in al-Maa'idah refers to the major kufr absolutely
- 6) Proving that the narrations from Ibn Abbaas in tafseer of the verse in Surah al-Maa'idah are weak and not to be relied upon and proving that Ibn 'Abbaas considered the verse in al-Maa'idah to be indicative of major kufr
- 7) Attempting to justify his position on ruling by other than what Allaah has revealed by quoting from many of the scholars of the Salaf on the issue of general legislation, tabdeel, secular law and the likes.
- 8) A refutation of SalafiPublications.Com by default, in all of these issues, since they have stood by the views of Imaam al-Albaani and Khalid al-Anbari
- 9) An illustration of the deceit of SalafiPublications.Com and their twisting and distorting the words of the Scholars.

And also many other subsidiary matters. In this series we will reply to the author of this document, and illustrate his nature and orientation and to answer his claims inshaa'allaah and also illustrate in the process, his ignorance, his invalid deductions, his making the words of the likes of Imaam al-Albaani, to carry meanings and contexts that they do not in fact carry and much more.

It is vital to point out that the reference points of this individual are the likes of Abu Baseer Mustafah Halimah – a well known Takfiri based in Syria, Safar al-Hawali, Mohammad Qutb and others from the neo-Kharijite Think Tank – who have emerged in the current times and have promoted the manhaj of Sayyid Qutb of takfir and haakimiyyah. And all of these are actually united upon the hatred of Imaam al-Albaani as we shall see in other discourses. It is also clear from the tone and nature of the author of this “Decisive Refutation” that his desperation is to prove, once and for all, that Imaam al-Albaani is upon Extremist Irjaa' and that ruling by other than what Allaah has revealed is major kufr, (alal itlaaq) absolutely. His confusion in this regard will be pointed out in a later discourse, if Allaah wills, as well as his selective quoting of certain statements, inshaa'allaah, and also his lack of familiarity with some of the sayings of our Scholars, such as Imaam Ibn Baaz and others. What is very apparent is that this individual is upon the Qutubi da'wah – even though he might proclaim otherwise – and has taken his teachings from Safar al-Hawali and Mohammad Qutb. We see his orientation from his isnaad, chain of narration, which is actually Abu Baseer Mustafah Haleemah, Safar al-Hawali, Mohammad Qutb, and this is why we say that he has affectations to the doctrine of Qutubism – even though he will negate it and deny it, yet his true referent points, and the books he has relied upon are the clearest of evidences to indicate that he is affected by Qutubism.

In Part 4, we look at some of the statements of Shaikh ul-Islam Ibn Taymiyyah on Kufr.

The Sayings of Muhammad bin Nasr al-Marwazee and Shaikh ul-Islam Ibn Taymiyyah on Kufr

Stated Shaikh ul-Islam Ibn Taymiyyah (Majmoo' al-Fataawaa 7/324-325), quoting from a lengthy passage from "Ta'dheem Qadr as-Salaat" of Muhammad bin Nasr al-Marwazi:

However we say that Imaan has an asl (root) and a branch (far'), and the opposite of Imaan is Kufr, in every meaning of the word. **The basis (asl) of Imaan is iqraar (affirmation) and tasdeeq (attestation) and its branch (far') is the completion, perfection (ikmaal) of action with the heart and body².**

The opposite of iqraar and tasdeeq, [which (both) constitutes the asl (root) of Imaan], is kufr in Allaah and in what He said, and abandoning tasdeeq in Him and in what He said.

And the opposite of Imaan that is action – and which is not iqraar – is kufr, but not the kufr in Allaah which expels from the religion, but the kufr of the wastage, neglect of the actions (tadyee' al-'amal).

And Shaikh ul-Islam also said (Majmoo' al-Fataawaa 7/324) quoting from Ta'dheem Qadr is-Salaat:

And kufr is the opposite of Imaan. Never does the label of Imaan cease to be applicable (to a person) except that the label of kufr is binding upon him. This is because kufr is the opposite of Imaan.

However, kufr is of two types (kufr kufraan). Kufr which is rejection (jahd) of Allaah and of what He said. And the opposite of this is affirmation (iqraar) in Allaah and tasdeeq (attestation) of him and in what He said. And (secondly) kufr which is action, and this stands opposite to Imaan which is action."

² Compare this with the words of Imaam al-Albaani on the actions of the limbs perfecting Imaan as discussed in Part 2 of this series, and which were used by Abu Fulaan al-Kanadie to ascribe Irjaa' to Imaam al-Albaani.

Between Shaikh ul-Islaam Ibn Taymiyyah, Muhammad bin Nasr al-Marwazi, Imaam al-Albaani and the Newly-Arisen Abu Fulaan al-Kanadi and His Likes

ONE: In the above two statements, it appears or can be understood that:

- a) That Imaan has a root and branch.
- b) That the root is the tasdeeq of the heart and iqraar (with the tongue).
- c) That the branch is the actions of the heart and limbs and they both perfect Imaan.
- d) That the absence or wastage of the branch (far') does not remove the root (asl) of Imaan.
- e) That kufr that expels from the religion is the opposite of the root of Imaan, and it is kufr in Allaah and in what He revealed
- f) That kufr is of two types: i) kufr which is juhood, which is the opposite of tasdeeq and iqraar, and which expels from the religion and ii) kufr which is the kufr of action only and which does not expel from the religion.

TWO: Will Abu Fulaan al-Kanadi al-Qutubi, in all sincerity and honesty, rise and shout with the might of his voice that Shaikh ul-Islaam Ibn Taymiyyah and Muhammad bin Nasr al-Marwazi have restricted kufr to juhood and has claimed that no actions of the limbs can expel from Islaam? Since, Abu Fulaan, who is but a closet Qutubi, is insidiously pushing the doctrine of Sayyid Qutb by employing the Muqaddimah of Aal Qutb, as outlined by the writings of the mouthpiece of Aal Qutb and his doctrinal intellectual farce, and the writings of Abu Jahl Ibn Haleemah, attempting in all of that to ascribe Irjaa' to Imaam al-Albaani, portraying himself in all of that as a muhaqqiq, whereas he is far from it.

So just as he took a few statements of Imaam al-Albaani from two cassettes, knowing that al-Albaani's knowledge-based history of writings, statements, books and lectures spans around 60 years or so – then let him take these two statements of Muhammad bin Nasr al-Marwazi, quoted by Shaikh ul-Islaam Ibn Taymiyyah and based upon them accuse them with the Extremist Irjaa' which he is so keen to ascribe to the Salafis.

TWO: Abu Fulaan al-Kanadie had previously stated, in passing his judgement upon the Aqeedah of Imaam al-Albaani – after having twisted and distorted the Shaikh's intent in the words quoted from him, **"Isn't this the Irjaa' that we pointed out in the beginning? Isn't this a level of separating actions from Eemaan? What this means is that all actions of Kufr, no matter what level they are, are only sins. Isn't that what the Murji'yah say?"** So we say to Abu Fulaan, do not your words, apply equally as well to the statements of Shaikh ul-Muhammad bin Nasr and Islaam Ibn Taymiyyah, since his words above, are actually parallel to the words used by Shaikh al-Albaani – the very words that the Qutubiyah have preyed upon in order to ascribe Extremist Irjaa' to him.

THREE: And if Fulaan should say "But Shaikh ul-Islaam has other words and statements which explain that he considers actions to be from Imaan and for kufr to occur by the limbs and not restricted to juhood alone", then we should smite his lips and say "But Imaam al-Albaani has many other statements which illustrate likewise, and which we presented to you,

but you persisted in your arrogance, and your bid to push the Qutubi Muqaddimah, and not for one moment did you show any willingness to admit this – until even in the same cassettes you chose to use to ascribe Irjaa' to Imaam al-Albaani, there is what indicates that he considers kufr to occur by action as well and that kufr is of six types, but you turned a blind eye to all of that – indicating the absence of your sincerity, and illustrating in the process your having been toyed by that Qutubi Muqaddimah, which all but gave your game away.”

Closing Remarks

We have nothing to say, except repeat the closing remarks from our previous discourse in this series:

What, by Allaah, will the mutahaqqiq, Abu Fulaan al-Kanadie, say to the likes of these statements of [Shaikh ul-Islaam Ibn Taymiyyah]? The one who has taken it upon himself to find two cassette recordings of Imaam al-Albaani, and then to throw behind this back the sum total of the rest of the Shaikh's cassettes and writings and works, and then to construct upon that his accusation of Irjaa'. And when we have an Imaam of the Sunnah, known for the Salafi Aqidah and the Salafi Manhaj and the greatness of his knowledge, then it is not permissible to ascribe evil and innovated sayings to him, except after proper research and analysis into all of his statements upon the subject – then to bring them together and reconcile them.

And if this was not the followed path, then the same could be done with the likes of Shaikh ul-Islaam Ibn Taymiyyah and Ibn al-Qayyim and many others, who have made generalised statements in one place (about kufr) and then detailed statements elsewhere.

But what can we say about a people born of the Qutubite doctrine, all but nurtured by the writings of its theoreticians, thinkers and theorists – all but sensitised to the spectre of Irjaa' which haunts them everytime they read the statements of the Imaams of the Sunnah on ruling by other than what Allaah has revealed?!

Is this the way of a researcher? No it is the way of a pretender, who is either seeking fame, or is actually upon the doctrine of al-Hawali and Mohammad Qutb - may Allaah sever it and cut it off – and seeks to promote it in the name of defending the Salafi Aqidah, whereas it is in reality in defence of the Qutubi Agenda.

This O Sunni, is the Fitnah of Qutubiyah!! It is the fitnah of our times.

And may the prayers and peace be upon Muhammad, his family, his companions and all those who follow in their footsteps until the hour is established.